FINIS.

HOBSONS
Horse-load of Letters:
OR
A PRESIDENT
FOR
EPISTLES.

The First BOOKE. by G. m.

Being a most exact Method for men, of what qualitie soeuer, how to indight, according to the forme of these times, whether it be for serious Negotiations, priuate Businesses, *amorous accomplyment, wanton merryment, or* the defence of Honor and reputation.

A worke different from all former publications, and not vnworthy the eyes of the most noblest spirits.

Bramo assai, poco spero, nulla chieggio.

LONDON:
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1613.

BIBLIOTECA BODLEIANA

TO THE HONO-
rable and vertuous Knight,
Sir *Thomas Bromley*.

YR: *If I haue a (hart which is the veſſell of loue) it muſt vndoubtedly be either full of you, or empty of all goodnes: You taught me once how to goe, by your ſtrength, and gaue me ſo ſufficient a ſupport from your fauour, that I might very well neglect thoſe threatning guſts which ſpake any loſſe vnto mee. This, when my memory forſakes it muſt forſake the world, for whilſt it is, it is but a Cabinet to keepe your vertues in me: And hence it comes I am bold to preſent vnto you this oblation of my Pen, which when you haue read, if you pleaſe to burne, they ſhall drow nearer to the nature of a Sacrifice: for I doe not preſent them to you as Preſidents (your owne ſleighteſt conceits ſtye millions of degrees beyond them) but as meſſengers, to tell you that the Author, wherſoeuer hee lines, doth dearely loue you. There be ſome of them that concerne Honour and honorable paſſages, betwixt noble aduerſaries: I know you will imbrace and alow them, and though your ſelfe in your particular haue done much better, yet he that ſhall walke in the path I haue limited, ſhall without doubt not erre in any gentlemanly courſe of well doing.*

The motiues which vrged me to this, was the crueltie of those ignorant angrie ones that loue to vent their rages in foule words, and spend their execution with the coldest action, whereas indeed true vertue should contend for vertue, and like Alexanders dogges, with a noble disdainefulnesse, not looke on the smaller beasts, but with an ouerflow of courage, cease vpon Lyons and Elephants. The matter being then so familiar both to your knowledge and experience, no man can correct me with better authoritie, or aprone me with a iudgement which shall better please mee. These EPISTLES I present but as imperfect offers of those larger essayes and tastes I meane to pursue in another Treatise seconding this: in which I intend (God being pleased) to omit the nature of no Epistle needfull, with a discourse of Combats, and the presidents both of our owne and other nations, euen from the first vse of the English Rapier to these times. In all which mine ambition shall be that you will be pleased when you looke on the booke to remember mee, who will euer liue to obey you.

G. M.

TO THE READER:

Of what qualitie soeuer.

Inde Syr: Which dish in this poore feast of Epistles, is for your taste, I know not, for they are as various as mens pallates, but which may most vndoubtedly giue you a surfait is all, Curiosity and my forme of writing, hauing euer beene at a perpetuall dissention, but since all mens vvritings haue a predestinate end, of good or euill, hanging vpon them, I must hazard amongst the multitude, and though the subiect I write of hath ben handled by many, and many of a great deale more merit, yet I haue runne so farre from the lisping affectation of ill imbrodred speech, or from the rude plainnesse of too much dulnesse, that when my booke shall be paraleld with others, it will speake sufficiently to get it selfe a free passage, nothing being in it I hope vnworthy, nothing that may not very vvell authorize imitation. Neither doe I ascribe to my selfe the grounds of euery inuention, for there be many due to such excellencies as no man can controle, no man equall: nor is mine intent here to end, for it is but the beginning of a much better worke, as my

To the Reader.

next booke ſhall witneſſe, which with all diligence ſhall follow this, conteyning thoſe formes and examples, which neuer yet haue beene publiſhed in any Epiſtles, and vvhich I doubt not but ſhall giue to euery breaſt all the ſatisfaction that can be expected. And ſo vviſhing vnto you what your heart can wiſh to it ſelfe, I leaue my loue and my booke with you.

G. M.

A PRESIDENT FOR EPISTLES.

I.

An Epistle exhortatorie, which may come from any Honourable Enemie (being a man of eminence) for the pacifying a sedition between their Families of one kindred, or betweene two Kingdomes.

Considering with Our selues the present state of things, and weying more deply the manner and courses taken in you and by vs stands, it maketh vs to mervaile what euill and fatall chance hath so diuerted your harts, and enabled them so blind and vnmindfull of your profit, and so ful euerlin to and heape to your selues most grieuous mischiefs: And also by all reason and order of necessitie it should be rather more conuenient for you to seeke and require moderate agreements of vs, whom God hath hitherto, according to our most iust, true and healthy intents prospered, and set forward with your affliction and misery, then that we hauing the better hand should seeke vnto you: yet to the intent that my charitable minde should not erre, by all meanes possible to procure and call you to your owne benefit, euen as the Father of the house, as the elder brother to the younger, and as the louing gouernour ought to doe to the vnfortunate and ignorant persons, I am content to call and cry vpon you to looke to your state, to weyghe

the great calamities your family is in, to haue be rather kindſmen then enimyes, and rather kinde alyances from one Realme, then tempeſt ſtrangers full of enuye? And if your Kaſtle-farmers ſhall retayne and kepe from you this rente reſerued, as heretofore they haue done many things, in like maner, tending to the like effect, for their owne priuate benefit and commodity, not regarding though you be ſtill in miſery, and ſhall abuſe you with fayned and forged tales, yet this ſhall be a witneſſe before God and all Chriſtian people, betweyt you and vs, that we profeſſing the Goſpell of Jeſus Chriſt, according to the doctrine therof, doe not ceaſe to call and prouoke you from the effuſion of your owne blod, from the deſtruction of your family, from perpetuall enmity and hatred, and from the ſhame ruine of your long ſetled proſperity, to liberty, amity, and to equality with vs.

Wherfore, who can poſſibly take into his conſideration our intercourſe to affinity, hauing one ſelfe name and ſelfe byrth, but will thinke it a thing very vnnecte, vnnaturall, and vnchriſtian, that there ſhould be betweyt vs ſuch mortall hatred, who in reſpect of other Realmes, ſhould be like three brethren of one mother? If you call it Gods worde as Chriſt, to be ſtill miſliked and perſiſted, may not the blinded ſay, That vnder vnfeinedneſſe and loue to your houſe, haue I vſed you many pacifications, but you refuſed them, you loued better diſſention then vnity, diſcord then agreement, quarrell then peace, hatred then loue and charity? If you now therefore ſmart for it, whom can you blame but your owne diſcretion?

But becauſe of ſome of you, many ſay that we ſeke not equality, but ſuperiority, not to be friendes but Lordes, although our profeſſions haue been ſtraight to declare the contrary, and haue ſo preſſed, and beaten vnto you, and all Chriſtendome, that it is not our will to ſubdue, but to haue amity, not to ouercome by force, but to conciliate by loue, not to ſpyte nor kill, but to ſaue and kepe, not to

[illegible] and discord, but to knit and conjoyne from the greatest to the least both the families, and to make of them houses one, in love, amity, concord, peace and charity, which if you refuse, and wilfully be in rebellion, lobe is guilty of the bloodshed: lobe is the occasion of [illegible]? lobe maketh the broiles and slaughters which shall follow? and what can you looke for in these proceedings but such successe as heretofore hath been experimented and allowed? The other hand, we offer equalities, we are ready yet after peace, we embrace and put behind all things [illegible]: what can be more offered then interchange of love, and converse of societies, the abolishing of all grudges, and the suppression of all repetitions which might be impediments to a mutuall amity? We have offered, not [illegible] the authorities, name, title, right or challenge of the other house, but to retaine, if possible, a degree inferiour [illegible].

But peradventure your hope is in the ayde of some stranger friends or neighbours: but I tell you, whosoever shall helpe you to nourish discord, even they will be your oppressors, filling your houses, wasting your goods, spending and consuming your victuals, bringing you in subiection by your beholdingnesse, and in the end regard you but as their slaues, which without them could not live. O remember what it is to have a forraine power within you, and a strong enemy upon you: you as it were the campe and plaine betwixt them to fight on, and to be troden on by both parties. If you looke but into the state of kingdomes, you shall see how dangerous it is to trust in strangers: Did not the Britaines call in the Saxons for helpe, and by them were put out? Did not France expell the Gaules, the Turke Thrace, Grecia, and now all Hungarie, onely bearing the colour of ayde? and did not the Gothes by like meanes get all Italie, and the Lumbards and part thereof now called Lumbardy? But what looke you for more, but when strangers know you cannot live in the

[illegible]

your reputations, hinder your iſſue, ſpoil your commodities, and laſtly bring to your ſtate a generall deſolation. Unto remaine but your loues, and agreement in battle, which (then of his infinit clemency and ſember love which he hath declared to bleſs ſo both our families, hath aſſembled hether and in manner called us both into his whole calling and protection) we have and ſhall follow to the beſt of our powers, and in his name, and with his ayde, ammunition, aſſiſtation, counſells and meſſengers, and being able to doe it, and to finde ſtableneſſe in promiſes, we ſhall notwithſtanding but confirmeth your ranconre, and ſtabliſhe your wickedneſſe, by the angry Angels of God, our ſwords and malices, whereof I requires and exhort you all, who have loued your name, giftes to your houſes, true hearts to your begres, regard of your honours, and ſupplement vnto your loue, vnity, and reputs, to come and imbrace the and declare your true and Godly hearts thereunto: in which meanſter you ſhall finde ſo much loue ſorted with the beſt vertue, that doubtleſſe we ſhall ever hereafter live your members admirers. Thus leaving this to the beſt of your worthyeſt conſiderations, I bid you farewell.

A. S.

II.

An Epiſtle vvhich may come from any King, or Councell of State, for the calling in of any ſupreame Officer, to anſwere to vvrongs which hee hath offered.

H[illegible] By the grace of God, King of D. to our welbeloued coſen, Ch. Earle of E. greeting: Be it ſo that [illegible] and [illegible], [illegible], and about the [illegible] and [illegible] of your [illegible], and the

dwelling, and inhabitants of other more remote places, bodies politique of our subiects, are resorted and come to our Court, to seeke right of certaine griefes, and vniustfull vexations, which they by most vnautfull counsells, and simple informations, have purposely to vex vnto them, likewise vniustly: Therefore to withstand and resist such inconveniences, so much nowadays to our state, we are so contemptes to them, that we have thought good by our royall power and authority, to commaund you to repayre to our City of R. in proper person, and there to shew and present your selfe before us in our Councell-chamber, that you may be constrained to doe right to our people, concerning the griefes, which they alledge, that you are about to oppresse them with, who claimeth to have their refuge vnto our court, as the onely place for remedie of their iniuries, and that you shall have to doe, in the speedy manner as shall stand vpon the receit and sight of these our present Letters, for true testimony whereof we have caused to be set vnto these our royall Signet. Given at R. the seauenteenth day of A. H.

III.

A Counsell-giuing Epistle, sent from a man of wisdome, to a man of great authority, who vpon some dislike went about, not onely to giue ouer the world but all manner of promotions therein.

If as well it had pleased you, at your departure, as now, to haue vsed mine humble seruice, both I should in better season and (at better) purpose haue spoken, and you (if my speech had preuailed) should haue beene at this time as we two [illegible] in danger, so merily maze in quietnesse: I would [illegible] from wilfulnesse; and perhaps by the easie [illegible] to follow, wherein

we ought to seek in our knowledge, since they be such guides as cannot faile, which bestowes there in ward comfort, doe lead so direct away of proceeding as either must ensue, or if the wickednesse of the world should oppresse it, it can never be sayd that evill happeneth to him, who faiths accompanies with perfect conscience. But since it is pooknesse so much to remember what should have bene done, and that your commandement stretcheth to know what is to be done, I doe (most deare Sir) with humble boldnesse say, that your determination doth in no sort better please me then your actions. Many yeares you have lived, so that neither alleit, nor homebred, could accuse you for the least blemish in your vertue, and those which have envied you, have found you so hurtlesly strong, that they thought it better to rest in your friendship, then make new triall of your enmity. If this then have proceeded out of the good constitution of your state, and out of a wise providence, generally to prevent all those things which might encumber your happinesse, why should you now seeke new courses, since your owne example comforts you to continue, and that it is to me most certaine, that no deseeny whatsoever, can bring mans wit to a higher point then wisedome and goodnesse? Why should you deprive your selfe of government, for feare of loosing your government, like one that should kill himselfe for feare of death? nay, rather if this adversity be to be accounted of, arme up your courage the more against it, for who will sticke to him that abandons himselfe? Let your friends have you in their eyes, let them for the benefits of your vertue dayly more and more, and so must they needes rather like of present sureties then incertaine changes: Lastly whether your time call you to live or dye, doe both like a man of goodnesse. Now for your second resolution, which is the abandoning of your children: What shall I say, if the affection of a father to his sonnes cannot plead sufficiently against such fancies? once consider it is the God which

A Presidente

to the Eare of wisdome, hath neuer touch'd humanitie in me: certainly in your children nature promiseth nothing but goodnesse, and their education by your fatherly care, hath beene hetherto so free from hard discipline as to restraine all vaine; placing their honour in vertuous delights, and not grieuing them with the scent of bond-seruitude: now to fall to chastise reforming them, what can it doe but argue suspition; a thing no waies imployed then vnsure for the preseruing of vertue? But you will leaue them to the guard of Seruants, which (suppose that the thing in it selfe is strange) doth sufficiently excuse of an euill ground, that ignorance should be the mother of faithfulnesse; no, this cannot be good that knowes not why 'tis good, but stands in farre good as his fortune may hope him wealthy: but comming once to that, his rude simplicity is either easily changed, or easily deceiued, and so growes that to be the last ground of his fault, which seemed to haue beene the first foundation of his faith. Thus farre hath your commandement, and my gentle patience gone, which I like a man in a battle, that may discerne hills, or like a poore passenger that may spie a rocke, humbly submit to your louing consideration, beseeching you againe to stand wholly vpon your owne vertue, as the surest way to maintaine you in that you are, and to auoyde any euill which may be imagined.

Faithfully yours,

S. T.

III.

A Letter, or Patent either from a Councell of Warre, or a Councell of State, for the lodging of a band of Souldiers.

After due duty performed, with hearty salutations,

leading,

leading, to lye for a certaine time in the towne of T. and there to be furnished with lodging, fire, and candle-light, and likewise having taken order that they shall be well, and sufficiently victualled from the generall store-house: These are therefore to will and command you immediatly, upon the sight hereof, to cause the said number to repayre thither accordingly, & there to lye untill you receive further direction to the contrary; whereof you may not faile: and for your soings this shall be your warrant. Given at D. the 20. of Sep.

H. W. T. R. W. S.

Superscribed,

To our welbeloved N. D.
Captaine of 200. foote.

V.

A Letter, or Potent either from Generall, or Councell of Warre, for the raising of a company to march into present service.

After our very hearty commendations: Whereas for especiall waighty services, to vs best knowne, wee have resolued that you, and the band of soote under your leading, shall without delay be at the towne of M. upon wednesday next at night, being the third of this present month: These are therefore straitly to charge and command you, without delay accordingly, at the time aforesayd not to faile to be at the towne of M. and there, as likewise during the time of this service, to be at the command of Sir C. S. Knight, Colonell of one thousand soote; whereof faile not at your extreame perill: and for your so doing this letter shall be your warrant. Given at D. &c.

H. W. T. R. W. S.

Superscribed.

To our welbeloued friend
N. D. Captaine of 200. foote.

VI.

A Letter, to countermand, or ſtay, the former proceedings.

After our hearty commendations; Underſtanding that the affayres, and neceſſities of the fayth and defenſible places, doe not require ſuch haſty and expeditious ſeconds as our care was willing to have adminiſtred vnto them; and for diuers other eſpeciall good cauſes, to vs beſt knowne, wee haue therefore thought good to deferre the iourney lately appointed to be made, for a time: Wherefore wee require you to take notice hereof, and to forbeare removing from your Garriſon, vntill you ſhall receiue further order in that behalfe. And yet wee charge you, that the band of foote, vnder your leading, may be in a full readineſſe againſt the time that ſhall be next appointed for the ſeruice, formerly intended, and ſo we bid you farewell: from D, &c.

Your very louing friends,
H. W, T. R, W. S.

Superſcribed;
To our welbeloued friend
N. D. Captaine of 200.
foote, at his Garriſon in *T.*

VII.

A Letter from the Generall of an army, to the Muſter-maſter-Generall, for the entring of a Captaine and his whole Band into pay.

Whereas we haue made choyſe of our welbeloued *N. D.* Eſquyre, to be Captaine of a Company of 200. foot, with Officers, and entertainements belonging to the ſame,

same. These are therefore to give you notice thereof, and withall, to will and require you to make entry of the said Captaine N D. in his Maiesties Checque-roles of the Musters, as Captaine of 200. foote, together with the allowance for himselfe of fifty. shil. ster. per diem: for his Lieutenant of fifty. shil. ster. per diem, one ensigne at fy. shil. ster. per diem: three Serieants, two Drums, a Fyfe, and a Surgion, at xxiij. d. ster. per diem, a peece, and 200. Souldiers at fifty. d. ster. per diem, a peece: the sayd seuerall payes and entertainments to begin the first of March, 1613. and to continue during pleasure: And further, to make forth warrants of full pay vnto his Maiesties Treasurer of the warres, for payment hereof accordingly, and this shall be your sufficient discharge in that behalfe: from the Castell of D. &c.

Superscribed

To our welbeloued Syr *R. I.* Knight, Muster-master generall, and Clarke of the Checque.

VIII.

A Letter from a Counsell of State, to the Iustices of any County, for preferring a Gentleman either to the Muster-mastership, or any other Office in their election.

After our very hearty commendations; Whereas you are to haue an especiall care to the trayning of your selected Bands, and to the election of a Muster-master, sufficient for the discharge of the same place: Now, vnderstanding that such a place is voyd in your Countie, we thought fit to recommend vnto you this Gentleman W P. who hauing of long time commanded in many of his Maiesties services, is, no doubt, euery way sufficient

for the same place, and the rather, in that he is no stranger nor alien amongst you, but a Gentleman of qualitie borne, brought vp, and dwelling in your Countrie: wherefore, hoping you will not faile herein, we bid you farewell: from the Court at S. &c.

Your very louing friends,
H W. T R. W S. N G.

Superscribed,
To our very louing friends, his Maiesties Iustices of the Peace within his Countie of R.

IX.

A Letter of consent from a man of the most eminent place in his Country, for confirming the former petitioner in the place aforesayd.

After my hearty commendations: whereas the bearer hereof Master W.P. hauing bene of late a sutor vnto you, for the Office of Muster-master, within the Countie of R. and is already assured of some of your consents, is now desirous that I amongst the rest, should passe my liking and allowance of him: these are to signifie vnto you, that I holde him a Gentleman of so good a courage, temper and experience, so likely to doe seruice to his Country, and honour to the place, that as I thinke none more fit for it then he is, so wish I none but he may be admitted to it, and so I bid you hartely farewell: from, &c.

Your very louing friend, *C. O.*

Superscribed,
To the right Worshipfull, Syr *I. B.* Knight, Syr *L. M.* Knight, and the rest my very good friends, the Commissioners for his Maiesties Musters, within the County of *R.*

Charles

Chartels and Challenges, with their Answeres.

X.

An honourable Chartell or Challenge, which may be sent from any Noble person, comming into a strange Country, onely to see the wars, having no Spurre but his owne reputation.

A Of England, to B. of France, sendeth the greeting of a hateless enemie: The liking of martyall matters without any mislike of your person, hath brought me rather to the company then to the mind of your besiegers, where, languishing in idleness, I desire to refresh my mind with some exercise of armes, which might make knowne the doers, with delight of the beholders: therefore, if there be any Gentleman in your Towne, that eyther for the love of honour, or honour of his love, well armed on horseback, will with Launce and Sword winne another or loose himselfe, to be a prisoner at discretion of the Conqueror, I will to morrow morning by Sunne-rising with a Trumpet and a Squyer onely, attend him in like order furnished: the place I thinke fittest, is before the walls, so that the Ladyes may have the pleasure of seing the Combat; which, though it be within the commandement of your Towne, I desire no better security then the promise I make to my selfe of your vertue. I attend your answere, and wish you such successe as may bee to your honour, rather in yeelding to that which is iust, then in maintaining wrong by violence.

A

XI.

An answere to the former Chartell.

B Of France, to A. of England, wisheth all his owne wishes saving those which may be hurtfull to another:

other: the matter of your Letter so fit for a worthy mind, and the manner so sutable to the nobleneſſe of the matter, gius me cause to thinke how happy I might account my selfe if I could get such a friend, who esteeme it no small happineſſe to have met with so noble an enemy: your challenge shall be answered, and both time and place, and weapon accepted. For your security from my treachery (having no hostage worthy to counteruaile you) take my word, which I esteeme above all respects: prepare therefore your armes to fight, but not your heart to malice, since true valour nedes no other whetstone then desire of honour.

B.

XII.

Another honourable Chartell of the same nature, and for the same purpose.

RIght famous Sir; if my perswasion in reason, or prayer in gods will, might prevaile with you, you should by better meanes be like to obtaine your desire, you should make many brave enemies become your faithfull servants, and make your honour flye up to heaven, being carried up by both the wings of valour and iustice, whereof now it wants the latter. But since my suite nor counsell can get place in you, disdaine not to receive a mortall challenge from a man so farre inferiour unto you in vertue, as that I doe not so much mislike the deed as I have the doer in admiration; prepare therefore your selfe, according to the noble manner of a Souldier, and thinke not lightly of never so weake an armes, which strikes with the sword of Iustice.

D.

An

XIII.

An answere to this Chartell.

Much more famous D. I whom neuer threatnings could make afrayd, am now terrified by your noble curtesie; for well I know from what height of vertue it doth proceed, and what cause I haue to doubt such vertue, bent to my ruine: but right, which iustifieth the iniustice you lay vnto me, doth also enarmate me against all danger, since I am full of him by whom your selfe desires euer to be gouerned: I will therefore attend you before the walles, carrying this aduantage with mee that as it shall be a singular honour if I get the victory, so there can be no dishonour in being ouercome by D.

XIIII.

Another Chartell of the same nature, and to the same purpose, onely proceeding from an angry enemie vnknowne.

TO thee H. of England, an vnknowne Knight wisheth health and courage, that by my hand thou mayst receyue punishment for thy treason, according to thine owne offer, which wickedly occasioned, thou hast proudly begun, and accursedly maintained; I will presently (if thy minde faint thee not for his owne guiltinesse) meet thee before the walles, or if the time, place and weapon like thee not, I am ready to take thine owne reasonable choise in any of them, so as thou doe perfume the substance. Make me such answere, as may shew that thou hast some taste of honour: and so I leaue thee to liue till I meet thee.

Anonimus.

XV.

An answere to this Chartell.

VAlmotone Knight, though your nameleſſe challenge might carry in it ſome ſtenche for a mant of my birth and eſtate, yet perſwade me your heart at reſt, you ſhall bee ſatisfied. I will without any anſwere you beſore the walls, and cause both armes to your ſelfe thretenings, and yet the more fearefully, ſpreading abroad the bees, where I know he hath many: you ſhall not therefore long attend me, before I teach you that of my life you have made your ſelfe to large a promiſe: in the meane time farewell.

E.

XVI.

The forme of a Chartell or Challenge which may be ſent from one King vnto another, wherein the ground, and occaſion of the quarrell, is mentioned, for the avoyding of exceptions and delayes.

VVE E H. by the Grace of God King of B. to you C. by the ſame grace King of S. Wiſheth you to vnderſtand, that to all the anſweres that you have made to our Embaſſadors and Heraulds ſent to you for the eſtabliſhing of peace, in ſtanding your ſelfe without reaſon, you have accuſed vs, ſaying, that wee have plight you our faith, and broken the ſame. In defence of our honour (which perchy might be blemiſhed in ſome, againſt all truth, we thought good to ſend you theſe writings: by theſe preſents we doe make you to vnderſtand, that for the ſatisfying of all men, and our true honour, to which wee minde to keepe, if it pleaſe God, vnto the death: that if you have charged, wee will charge vs not only with our faith, but the

breach

breach thereof, or that ever we did any thing that became not a Gentleman who had respect to his Honour, that you lie falsely in your throat, and as oft as you say it you doe lye: and we doe determine to defend our Honour to the uttermost drop of our blood; Wherefore seeing you have charged us against all truth, write us more to be hereafter, but appoint us the field, and we will bring you the weapons, protesting, that if after this declaration you write into any place or bis any words against our Honour, that the shame of the delay of the combate shall light on you, seeing that the offering of combate is the end of writing: Dated at our Tawne and Citie of P. the twentieth day of March, Anno Dom. 1613 H.

XVII.

A rough Chartell sent from a Commaunder in the warres, to a man of like place, having done publike iniurie to his Superiour.

SYR,

If eyther your birth or bringing up had wrought in your noble minde, or estimation of credit, hardly should you have so much forgotten and stained your Honour, as in a Parlé of late with our Generall you did, at whom vildly and dishonourably shooting, you failed that assurance of warre which Souldiers submit themselues vnto, and trained him to your treason vnder truft: a thing heretofore not accustomed, nor presently to be allowed of: he assuredly pretending your glory and your friends good, commodities to your Country, and quietnesse to the state. But your pride ioyned with a harmefal meaning to those which you professe best vnto, and late wilfull haine glory without conscience, refused that, which reason and Honour commanded you, to have done: Therefore because his calling is presently with his charge better then yours, and mine not inferiour, I summon you reasonably to excuse

cuſe that fault ſuppoſed to be yours, or elſe maintaine that fraſeronus are with your perſon againſt mine in fight, when, where, and how you dare, otherwiſe I will baffell your good name, ſound with the Trumpet your diſhonor, paynt your picture with the heeles vpward, and beat it in deſpight of your ſelfe, in the meane time I attend your anſwere: from the Campe. G.G.

XVIII.

A Chartell or challenge from an inferiour, having receiued groſſe wrongs from a Superiour.

SYR:

The greatneſſe of your birth and place, is no priuiledge to doe iniurye to any that is free-borne, & the wrongs you haue done me are vnabideable: the ſatiſfaction wherof, your owne generous nature, I know, will both acknowledge and propoſition: wherefore, appoynt time, place and weapon, without aduantage, and you ſhall find me ready to maintaine the aſſertion of your euill doing. This if your greatneſſe (which is nothing if it be not accompanied with goodneſſe) ſhall make you either neglect or delay, you will force mee to publiſh that (which yet I am not apt to beleeue) you are not vertuous.

T. H.

XIX.

A generall Challenge, which may paſſe betweene any Gentlemen, the quarrell being foule and not doubtfull.

SYR:

My meanes ſerue me not to your generall knowledge, but from your enlightment of time, place and armes, (which is requiſite) your vertue can inſtruct you in the reſt: vpon the aſſurance I reſt in this Gentleman my friend.

T. Q.

XX.

A Chartell or Challenge conditionall, having reference to some doubt.

SYR:

IT is a generall report in the Worlds mouth, that you are both the author and reporter of these words; first, That I have dishonourably broken my faythin the warres, by abandoning my Colours in the time of best action, and lastly, laid imputations on my Captaine, both without desert or iudgement. These speeches if you acknowledge (as vertue will not denie her actions for danger) you must be pleased to understand from this Letter, that you have little affinitie with truth, for you have spoken grosse falsehoods, which I will ever maintaine against any Gentleman-like posture of your owne election. Therefore I beseech you let me receive from you such satisfaction as may vertuously agree with an honourable truth, either in affirmation or deniall, and you shall finde me prepared honestly for your entertainment.

R. P.

XXI.

An answere to the former Chartell, giving a sufficient satisfaction to the doubt, and reporting the iniurie.

SYR:

YOu call me to so fayre an account that I cannot chuse but deliver you an honest reckoning of my vertue: Therefore be pleased to beleeve, under this protestation, that these speeches wherwith you burthen my reputation, did never proceed from me, nor have my lips at any time delivered from them word or matter to that purpose. And albe you make the world your Author, yet I know a Gentleman of your worthinesse and iudgement will never

enter into an opposition of this nature without a ground of greater value and certaintie, whence I must for mine owne satisfaction, demaund of you an author personall, without disparagement, against whom I will institute the contradiction of his slaunder. This right if any former [illegible] you will give me libertie to conjecture, that your selfe onely is to your selfe an evill instrument, and that I have no other accuser but malice.

R.O.

XXII.

A Chartell or Challenge of an vnworthy nature, being such as all Gentlemen of vertue should forbeare to imitate, though the aduersarie were neuer so vnworthy.

Sirrah, the basenesse of thy villainous nature, having prouoked thée to doe me iniurie, I entend to scourge with my sword, which shall deuide a wicked life from a more wicked body: therefore, vnderstand by this scrole, that neither drunkennesse (to which thou art naturally addicted) nor frenzie (which thy patrone hath put vpon thée) shall be any excuse for thy most sleuish demeanour, but that with my sword I will thrust those lyes thou hast deliuered downe thy throat, and thorow thy heart into thy guts; therefore if thy cowardlinesse dare aduenture vpon such a iustnesse, appoynt time, place, and weapons, and I will [illegible] thée, and approue vpon thée, that thou art a villaine,

L.N.

An

XXIII.

An answere as vnmannerly as the Challenge was vnworthy, both set downe, not for imitation, but scorne, though some men of good place in this Kingdome, haue vsed them ignorantly.

Syrha, I haue receyued thy base railing Letter, from which feminine humour I gather the colde cowardly grossenes of thy writ, spending it selfe so much in words, that in action, I feare, it will not dare to encounter with a shadow, the more hauing euer noted thee for a Coward, and all thy companions deryded as a braggart of all thy estimation. But in as much as your sauciness is now growne vnto the height of impudency, set your heart at rest, for I will put you to the touch of your best strength, and vpon the nearest beteel, my friend, you shall receiue notice both of the time and place, and with your eyes behold the weapons of mine election, which I doubt not but with the effusion of thy best blood shall make thy villanies fall to thine owne bosome: and so farewell, till I come to plague and scourge thée.

M. Q.

XXIIII.

A foolish Challenge, sent from one who neyther had wit nor courage, but a foolish prouocation.

Syrha T. the wrongs thou hast done me are so grosse and notorious, that I cannot with my reputation put them by: and although thou denyest when thou gauest me the lye, that thou didst it in disgrace of me, yet vpon consideration, I finde it must needs be done with a disgracefull minde, though thou didst like a coward deny it. I haue learned not to hazard my Knight head vpon mine inferiours,

seriours, Obeyers of lobo negro, but if thou make me not some poore satisfaction, then will urge me to forget my place; farewell, I hope thou will be wise: yours as you vse him. A. C.

XXV.

An answere from a merry wit, sutable with the former follie.

K. Arthur, as arrant a knight as the bravest man you preserue I honor none, loue none, feare none a by right, so I might beg right and iustice there, for I loue to giue euer the lye well his due: I denied indeed that I meant your disgrace by giuing the lye, because I knew it a disgrace sufficient all gentlemen to haue the lye, and a high ignorance to call it the to gentlemen. I beleeue you wonder the more at my boldnes before your Maiestie, but your mercy, if you will heare the reason, for why I intend to giue to at any meeting with you so ample a meaning about the claime of the Table betweene the Beast and Diues; I haue heard you are a gentleman perfect both of armes and letters by this Gentleman: farewell. R. T.

Superscribed:

To the Honorable Knight,
Syr A. C.

XXVI.

An answere to a Challenge where the appealants assertion is not doubtfull, and so the defendant not tyed to the tryall of the sword.

SYR,

The tryals of the sworde are only in case of doubtfull controuersie, and not tyed to the indifferent tryall of every frivolous opposition, for that were boy to [illegible] suffice

iustice and reason: therefore I would haue you pleased to know, that the imputation which you would excuse by accusing mee of falsehood, is so cleare and manifestly knowne to the world, that the reason thereof is registred in an honourable Court, whence all errour is deprived, so that the remembrance thereof cannot chuse but instruct you in your misconceit, and beare that falsehood backe to your selfe, which you would wrongfully impose on another, for it were monstrous if a man should be bound to defend with his sword, whether it were day, when the Sunne shines, or no, and such like is your quarrell, therefore, if the heat of your courage must needs be allayed by my Answer, ellse a ground of more certaine doubt, and I will endeuore it with my best vertue: in the meane space be satisfied that all the best spirits of this nation will thinke I haue preuented your insufficient rail a sufficient satisfaction. T. W.

XXVII.

A reply by the former challenger, againe to vrge the field.

SYR:

YOur instructions are not to me vnknowne, neyther doe I disallow your reason, yet thus farre you must giue mee leaue both to expound my selfe and my Letter, that I call you not to an account for the reports, whether they be true I or no, but for the malice you made apparant in such reuiall discourses, which, for as much as it is a passion wicked and dishonourable, I holde it the part of every Gentleman, of vertue, to refuse hauing such a villanous imputation. Now here I doe accuse you to be a Gentleman full of rancour and malice, and that you haue reported of mee both things ready to satisfie your mind withall: which I will maintaine with my sword, where any indifferency shall appoint me.

R. O.

XXVIII.

An answere to this second call, wherein the fielde is likewise auoyded.

SYR,

YOu trouell vain from ways vnreasonable into a path en impossible, wherein it seemes to me you display a disposition both absurde and cruell: for if you allow my reports not to be in question, what a tyrannous boldnesse is it in you to become the searcher & vnderstander of my thoughts (which is a power onely in the power of the Almighty) amongst neyther by circumstance, or suggestion, gaue the world any inducements to proue me so inclined? But bycause, both for the auoyding of your further trouble in hunting, and your more disgrace in insufficiently pursuing, I am resolued thus far to satisfie the world and your selfe (which otherwise will be but vsurpers of knowledge) that what I haue any wayes spoken of you, as it was true, so it was vttered without touch of malice or hatred, against which you cannot affirme, in that my thoughts are knowne to my selfe and to no other mortall creature.

T. W.

XXIX.

An answere to any challenge which comes from any seruant to a free man.

SYR,

I Haue receiued your modest call, and would willingly yeeld you right therein, onely there is the difference betweene vs, that I feare I shall double your scarfe: for in the words as heere the Lawes you lie and they and that of your owne confirmation vnderneath, doe run double against the bounds of your aduersaries appointments. Therefore you must be pleased, either to forbeare the place of your right in challenges, (a choise distastefull to your spirit) for till you

you can be none an equall, you may not lawfully enter in to matters of equalitie: yet because you shall not baptize mine aduantage with eyther feare, or cruelty, I am content to giue you my right, assuring you I will attend the houres of your owne election. L. O.

XXX.

A generall answere to any honest and sufficient Chartell.

SYR:

YOur call is like your selfe, full of vertuous anger, to which with all willingnesse I will giue satisfaction: therefore I beseech you, giue credence to this Gentleman my seconde, who shall giue you the time and place, and make mine election for the weapon.

Yours *T. A.*

Amorous Epistles, containing matter of loue or accomplishment.

XXXI.

An Epistle which may come from any woman of worth, eyther to her Father, chiefe friend, or guardian, who not affecting her choise in loue, seeke not only to diuorce it, but with all violence and aduantages pursue her friend, euen vnto death.

SYR:

WHat you will determine of me it is as yet vncertaine, but what I haue determined of my selfe I am most certaine, which is no longer to enioy my life then I may enioy him for my husband whom the heauens

for

for my tedious ſtory: haue beſeeued vpon me: if you pleaſe to kill him, execute me: let my throat ſatisfie the hunger of mercileſſe lawes. What hath he done that has not his originall in me? Looke vpon him, I beſeech you, with indifferency, and ſee whether in thoſe eyes all perfect ſhines not: ſee whether that face can hide a blemiſh: Take leyſure to know him, and then your ſelfe will ſay it hath beene ſo great an inhumanitie to ſuſpect ſuch excellency. Are the Gods thinke you, deceiued in their workemanſhip? Artificers will not vſe Marble but to noble vſes: ſhould thoſe powers be ſo ouer-ſhot as to frame ſo pretious an Image of their owne, but to honourable purpoſes? O ſpeake with me, O heare me, O know him, and become not the paſſer out of the worlds light. Hope you to pleaſe heauen by hurting him it loueth about all the world? I beſeech you let not his loue make you accurſed of the whole earth, & of all poſteritie, he is a Gentleman of eminence: why ſhould you hinder mine aduauncement, who if I haue paſt my childe-hood, hurtleſſe to any, if I haue refuſed no body to doe what good I could, if I haue often mitigated your anger, euer ſought to maintaine your fauour; nay, if I haue beloe you dearer then my life, robbe mee not of more then my life comes vnto? Teare not that which is inſeparably ſoyned to my ſoule, but if hee reſt miſliked of you (which O God how can it be:) yet giue him to me, let me haue him, you know I pretend no right to your eſtate: therefore it is but a priuate petition I make vnto you: or if you bee hard-heartedly bent to appoynt otherwiſe (which O ſweet let me dye ſhee know) then to end as I began, let me by you be hindered to my laſt end, with out for more cruelties you meane to force me to die mine owne hands: ſtill this ſingular virgin,

XXXII.

An Epistle neare of the same nature, but is to be sent from a Gentlewoman whose Parents being dead, is left to the tuition of friends, and they onely are aduerse and oppolite to her choyse in Loue.

IN such a state (Gentlemen) you haue placed me, as I can neither write nor be silent; for how can I be silent sith you haue left mée nothing but my solitary words to testifie my misery, and how should I write, who neither can resolue what to write, nor to whom to write? What to write it is hard for me to say, as what I may not write, so little hope haue I of any successe, and so much hath no iniury béene left vndone to me-wards. To whom to write where may I learne, since yet I wot not how to intitle you; shall I call you my Soueraignes, set downe your lawes that I may doe you homage? shall I fall lower, and name you my Kinsemen, shew mee your bloods in your loue? but shall I name my selfe the Mistresse of my selfe? alas, no; I am your prisoner: But whatsoeuer I be, or whatsoeuer you be, O all you beholders of these doleful lines, this doe I signifie vnto you, and signifie it with a heart that shall euer remaine in that opinion, the good or euill you doe to him I loue, I will euer impute it as eyther way done to mine owne person; he is a Gentleman, and worthy to be my husband, and so is he my husband, by me worthily chosen. Beléeue it, beléeue it, eyther you shall be murderers by killing me, or if you let me liue, the killers of him shall smart as murderers: for what doe you thinke I can thinke; am I so childish, as not to sée wherein you touch him you wound mee? can his shame be without my reproach? no, nor shall be, since nothing he hath done that I will not avow. Is this the comfort you bring me, to make me fuller of shame then sorrow? Would you doe this if it were not with full intention to

 preuent

prevent my power with slaughter: and so doe I pray you, it is high time for mée to be weary of my life so long led, since you are weary of me before you haue power in me. I say againe, I say it infinitely vnto you, I cannot liue without him, if it be not to reuenge him; either doe iustly in sauing both, or wisely in killing both: if I be your better, I command his preseruation: if your inferiour, I beg it; for I take all truth to bee worthy and vertuous. Therefore to conclude, in wronging him you wrong me, neither conceiue with your selues that your iniuries arriue to the life of a stranger, but euen to the life of your vnfortunate Kinswoman,

P. D.

XXXIII.

An answere vnto the two former Epistles.

IF the loue to your person (Madam) and the great obligation betwixt my soule and your noble deceased father's (to which the eye of the highest was first for a witnesse) haue stirred vp in you so many perturbations, both of spirit and body, that it hath taken from you all excellent remembrances and cogitations worthy the meditation of your vertue, so that forgetting your selfe, you breed a neglect of your vnspotted reputation. I beseech you, be pleased to let me awaken your knowledge, and stirre vp your considerations with the illustration of mine honest and sincere designes, which euer haue had eyes fixed onely vpon your vertuous aduancement. First, for the residence of your person, so much displeasing vnto you through the solitude thereof; albe I must confesse it is barren of those confluences of time-seruing tongues, whose flattering musicke onely pleaseth the desirous eare, but for a little season; yet is it so sufficiently stored with honest and faithfull plainnesse (the best comforts for vertue) that howeuer apt swayed with the billowes of your passion, hereafter

I.

I hope your wisedome will neyther doubt of your speech or silence, nor to whom to impart your bosomes directions, since my faith and seruice (ever versed in the preoccupation and busines of your good) shall neuer deserue to become such a stranger to your goodnesse. Touching the Gentleman, your election, I neither deny his worthinesse of person or estate, but affirme his worth vnlimited both in respect of his already nearenes in affinitie, whereby your house shall be no more then formerly strengthened, as also his choice cognizance in a far renowned country, whereby your owne country being deprived of the seuenth sector (which their hopes haue wishfully opposed) there shall redound vnto it nothing but a deprivation of those blessings, and a strong feare of the deuastation of those stately Buildings which your ancestors haue erected to couer their names, and giue reliefe to their neighbours, till the last day of the worlds continuance. But you loue his worthes, as if my gainestanding his affection should compell his griefe (being accompanied with disparis) to fayle him: alas (Madam) such thoughts are but supererogating workes of your faith, which in a person of little merit would appeare to gaudily clothed in self-loue; for neither doe I thinke his heat is so violent, nor his resolution so irreligiously constant for his owne destruction, especially since such actions doe deprive men of all worth and good titles whatsoeuer. Neyther shall any outrage in him bred imputation of guiltinesse in me; my bonds of duty calling meete the preuention of any euill, into which you shall eyther inbarke your honour or hopes to come, which anatime when your excellent iudgement hath examined and poysed in the scale of vertue: you will thinke him that vnworthy of those things, much lesse of reuenge, who shall euer liue to obay all your honored commaunds.

L.E.

A Preſident

XXXIIII.

An amorous Epiſtle onely complementall, which may paſſe betweene any two perſons, of what degree ſoeuer.

IT is not the eye (my deereſt and beſt reſpected Miſtris) which taketh in the excellency of true loue, and by the vertue of its intelligence, maketh the heart onely capable of all loue, faith and conſtancy, as if, being depriued the beſt iudging ſence, it could deſerue nothing but by a peruerſion or inſtruction; making that maymed and diſfigured which is the nobleſt, beſt accompliſht, and the moſt excellent in the whole worke of nature: No (my deereſt) the heart is not the borrower of thoſe lights, but hauing all his communication and frequency with the diuine ſoule, like the Sunne which is both the eye and ſpirit of Nature, lendeth from his owne cleare beames thoſe excellencies of reſolution and faithfulneſſe which makes our loues renowned for the vertue of truely and worthily louing, for it is moſt certaine, that the loue which taketh by his lodging onely in the eyes cloſet of admiration, and is but thence recommended to the hearts conſiderations; it is a loue as inſubſtantiall as a ſhaddow, and no longer to be retained then a ſound, which the eare in his beſt liking looſeth. This I write (Sweet) that you may know (as long as truth holds his place in your knowledge) that the affection which perpetually is made one with my heart, ſprang from no delight or amazement of mine eyes, (into which onely the excellency of colours doe inſinuate) but from iudgement, deliberation, and reſolution, the hearts chiefe faithfulleſt and beſt deſerving counſellors, ſo that your vertues and incomparable hauing inſeparably liued in me the remembrance & acknowledgement of your perfections, my hope is, that no cuſtomary coyneſſe, which is but the falſe title and motley-garment of diſcretion,

shall eyther discourage my proceedings (which haue onely vertue for their conduct) nor delay my hopes, which are onely perfect, in that they hope nothing but what is most suteable with an honourable reputation. If the infancy of your knowledge, yet too yong to iudge my merit, because time hath presented mee, but as a straunger to your sight, make you feare to imbarke the treasure of your loue into a vessell of whole soundnesse you are vncertaine (albe the outward face neuer so richly imbellished) know, that euen vnto rumour himselfe, who is most vnacquainted to speake well by the noblest perfection (slaunder and he being seldome or neuer vncoupled) I dare boldly prostitute both my good name and actions, assured that enuie is not so destitute of fit subiects to cast his malices vpon, as hee will attract the least drop of his poyson to deface that image of my vertue, which hath hitherto liued cleere, free, and vndespighted: to which considerations when trueth shall giue his vndoubted affirmation, then my hope is you will thinke him worthy, who will euer liue and dye, your admyrer,

R. C.

XXXV.

A blunt Epistle from an honest true affection.

Mistresse, I loue you honestly, and desire to enioy you faithfully: my birth is not hid, nor mine actions concealed, mine estate hath no canerture but the ayre, nor my priuate wealth any purse but mine owne knowledges. If your eye can be satisfied with the one, and your minde with the other, without accomplements (the guilt of falsehood) you shall finde that faith, care, and frugall seruantship, which shall employ but with my breath onely; with vertue I seeke to win you, with vertue I will euer keepe you, and till vertue shall be vtterly confounded, I will be euer faithfull.

R. R.

A Presidente

XXXVII.

An Epistle which may come from any man of good place, to any woman of worthinesse, on whom his loue doateth with so much violence, that hee is euen at the point of death with the extremity thereof.

plaine, he doth not complaine, for it is a harme, but no wrong, which he hath receyued: he dyes, because in woefull language, all his fences tell him that such is your pleasure, for since you will not that he liue, alas, alas, what followeth of your ruthles seruant but his end: End then most cruell destroyer mine, end, and end thou woefull Letter, end: for it sufficeth her willesome to know that her heauenly will shall be accomplished, by her onely dispayrefull cattle.

Anonimus.

XXXVII.

Another amorous Epistle of like nature, but not full so violent.

TIme and knowledge, the onely fosterers of the mind, in all worthy and vertuous opinions, haue with so constant a resolution (my onely dearest and best respected Mistresse) setled your perfections in my deerest part, that neyther Alexander with his sword, nor the Diuell with any slanderous imputation, can deuide or vntwine the least part of that knot which tyes me eternally to your seruice, and albe the best of worthinesse, is euer (and pitty it euer may so be) a continuall attendant on your vertues, and so out of the wealth of such merit may make my loyaltie neglected, yet shall the contention of my fayth so vnresistably striue for the supremest eminence (as not to be excluded by any dyall of greatnes) that whom your iudgement shall call all your creatures into a comparatiue account, none shall come neere me eyther for loue or continuance: many other protestations I could make, but none more able, more effectuall, and therefore, since all holde their aliance with truth, and truth so inseperably ioyned with my soule that dearly hath not authoritie to dege disalliement betweene them, let me (O you all-best of your sexe) humbly beseech you, to entertaine with beliefe into your memory the knowledge of my faithfull loue, that

thence

thence I may gaine the hope of ſome noble pittie, and from your pitty the bleſt grace, which is the God of a louers Fortune. This if you will vouchſafe to a merit as ſtrong in it ſue beleefe, as you are noble in the worlds opinion, you ſhall not onely be the creator of all bliſſe, which ſhall accompany my dayes, but fill euery minute in them with a ſtudious obſeruation, how to be more and more thankefull in my ſeruice: the contrary whereof, when you ſhal adminiſter to my miſſortunes, ſo deſperate a diſpayreſulneſſe will fire it ſelfe with the eaſie beleefe of mine vnworthineſſe, that a ſodaine and abortiue death will be the beſt ende of my wretchednes, how euer being your ſlaue it is your voice muſt bring me manumiſſion, or binde me to continue eternally in the labour of affliction: to which I will ſubmit with ſuch patience, that your ſelfe ſhall not forbeare to proue againſt your ſelfe that I am onely your ſtreit ſeruant. S. G.

XXXVIII.

A modeſt anſwere negatiue, which may come from any Gentlewoman of place to her Sutor.

SYR:

THE exceſſe of your proteſtations drge in me a little iealouſie of beleefe, both becauſe I am aſſured that truth is ſo modeſt & temperate in euery facultie of its owne worthines, that it hateth Hyperboles, and ſupererogating workes of ſo much praiſe, as alſo, in that reaſon, (which is the ſoundeſt counſellor to a weake iudgement) inſtructs me, that the plaineſt loue hath euer the plaineſt garments, coueting rather to be tranſparent and view'd through, then with this armed ſhelter of accomplemental proteſtations, to diſfigure much the countenance of true meaning. Neyther can you make mee ſo ambitious, to beleeue that ſuch epythetons as you linke me vnto, are eyther mine by inheritance, or yours any longer then ſhadow-like they attend, & follow the ſunne-ſhine of your yen, ſuſtayne

and

and imitation, hauing taught you in this diſſembling age, the Art of gliding ſo perfectly, and with ſo little coſt, that rather then you will neglect your art, you will imploy your paynes vpon earth, or the moſt deſpiſed images: for mine owne part, I am not vnacquainted that ſuch labours are euer aparrelled with ſcorne, neyther will I dye with wings which will melt to beholde the Sunnes countenance: therefore pardon me that I cannot thanke you for my prayſe, nor beléeue the vanitie of your proteſtations, Lone: with whom I haue vowed all ſtrangeneſſe of affection, and vtter diſknowledge for euer, hauing no more power to worke vpon my ſoule, then you ſence to féele the paſſions which gouerne mee. Hence I beſéech you, Syr, let proceéde a deſiſtance of ſolicitation, for I neither can, will, nor may, aſſent to your deſires: both my ſelfe and thoſe greater powers which onely haue power to direct and gouerne mee, being ſo oppoſite to what you entreate, that impoſſibilitie is onely left to aſſure you that what time you ſpend hereafter in this nature is loſt and fruitleſſe. Your worth I acknowledge to be noble and vnſpotted, and thence your merit to proceéd what ſoeuer in mee you account excellent, giuing your fortunes vndoubtable reſolutions, that you may enioy the beſt of thoſe which walke in a ranke before mee: but for my ſelfe, there is neyther hope, neyther poſſibilitie, which aſſurance I doubt not, but will ſo fortifie your wiſedome to alter the courſe of your loue, that I ſhall hereafter liue freé from this Pen-trouble: in requitall of which merit, none ſhall exceéde me in good wiſhes for your aduancement, or with chaſte thoughts better eſteéme you then

M. N.

A Preſident

XXXIX.

An other amorous anſwere affirmative, with ſome doubt, which may be ſent from any diſcreet Gentlewoman to her Sutor.

SYR:

I Could haue wiſht your loue had come clothed in this paper, with leſſe circumſtance and more plainenesſe, for ſo ſhould I haue beene more capable of your chaſte intent, and my braine leſſe troubled in the deciſion of your loue, which the garments of god words makes doubtfull and much ſubiect to cenſure: but I am charitable, and will beleeue (till your errour make me wroſe ſound in iudgement) that in the fayre field of your proteſtations, no tempting ſerpent lurketh to vndoe mine honour, being a compoſition ſo deare to my ſoule, that when it ſhall receiue the leaſt iniurie my body ſhall periſh for euer. But to anoyd that danger of which I talke you, be pleaſed to vnderſtand, that if eyther mine eye or eare might be the iudges of my fortunes, or their intelligence had power to giue ſatiſfaction to all which concernes me, then I could put all doubts and ſcruples from your remembrance, becauſe I neither ſee in your perſon any thing to diſlike me, nor haue heard of your eſtate to be otherwiſe then may well ſort with your place and reputation. But Syr, you muſt know I haue not intereſt in the moyties of my ſelfe, being by mine owne gift ſo eſtranged from mine owne deſires, that I cannot without vſurpation ſay any of my ſerious thoghts are at mine owne diſpoſure. I haue, Syr, a Father, whoſe worthy iudgement is (and worthy euer to be) ſo potent ouer me, that not onely my perſon, but euen my thoughts are wholy to be diſpoſed by him: him if you pleaſe to ſolicite, and make his wiſedome commend your vertuous deſires to my conſideration, there is no doubt but my eaſie beliefe may ſoone be traduced to imagine that there is nothing in your loue but honour and godneſſe. The contraries whereof, if he ſhal pleaſe to anner with his opinion,

be

be then assured it is as impossible to wrest mee from the like thoughts, as for the Infant Hyla to take by force the Club from his Master Hercules. If the labour of this double paynes breed in you any discouragement, you cannot so easely desist, nor so soone give mee ease of a needlesse trouble, your worth will make you frequent with better choyse, & my contract with willedome against passion, will ever forbidde me to live without the knowledge of burslesting repentance. Thus you have both mine & your own resolution in your bosome, agrée them or seperate them, both are to mee indifferent, and charitie shall ever make me your chaste well-wisher. A.D.

XL.

Another answere affirmative, when friends and all parts are satisfied.

SYR,

This action of marriage, which is the last date of a womans libertie, being for the dignitie fearefull, and for the seriousnesse worthy our carefullest considerations, is to me such a bug-beare full of Chymerean shapes, that I oft start and tremble at such shadowes: onely I am so much forteified in your noble love, & the true constancy of your well setled affection, to which your bookes and my friends satisfactions hang as seales, that I have banisht all oppositions, and doe now boldly give my love and honour into your protection, hoping you will as carefully preserve them, as I have dearely and with all strictitnesse of thought nourisht them, in which you shall shew a vertue worthy your goodnesse, and make me contend in my faith and serviceablenesse to exceede Medeas example of any sexe, for being onely conquered by your vertue no tribute, is sufficient but this, that I will ever live and dye your faithfullest. M.N.

XLI.

An Epiſtle of Loue from a playne Country-man, to any woman his equall.

BOth report (Mary) and mine owne eyes haue aſſured mee of your ſufficiency in all thoſe good things which ſhould appertaine to a woman of your place, and from thence my loue hath taken ſuch ſure roote that it can neyther ſuffer nor periſh whiles my life laſts: what I am you know, or at leaſt may from your neighbours intelligence: as for my ſubſtance, I need not in this Letter make the audite thereof, becauſe when your friends ſhall call it in account, their owne eyes ſhall giue them the reckoning, only it is your honeſt affection which I intreat, to which I will ſayne mine, with ſo good a meaning, that howſoeuer any man may enuy mee, yet you ſhall haue cauſe neuer to accuſe my breach of promiſe: more words I would bitter, but more ſubſtance I cannot render, therefore expecting your anſwere, I reſt your euer moſt aſſured

T. D.

XLII.

An anſwere of denyall to the former Epiſtle.

THomas, I am not as you, eyther beholden to report, or mine eyes, for any goodneſſe that is contained in you, which makes mee doubt, if I ſhould ſeeke to intelligence, I ſhould finde nothing to giue me contentment: therefore you muſt know, my loue hauing no roote it is impoſſible for you to expect any fruit from my loue: as for my knowledge of you, it is ſo little, it is not worthy the examination: and for my friends, calling your loue to account, I will ſaue them that labour, for it is moſt certaine, I neyther can nor will giue you mine affection:

many

many circumstances binding me thereunto: therefore if you please hereafter both to spare your words and your wooing, you shall both giue me pleasure, and your selfe ease, making me so much beholden to your little trouble, that I will euer liue your friend.

M. B.

XLIII.

Another answere of graunting to the desire of the Sutor.

YOV need not (Thomas) appeale to these witnesses of your loue, seeing both your owne honesty and my beliefe will euer perswade you from mocking of a simple Mayden, whom you may sooner delude with dishonest practise, then any way aduance by your best affection. But the truth is, I know you to be discréete and good, which are bonds sufficient to kéepe you from euill doing, therefore as you haue wonne me with your loue and discretion, satisfied my friends with your meanes and honest behauiour: so I pray you couet to kéepe me with the like vertues, for though many haue more words, yet none shall haue more loue, nor you finde your selfe more dearely estéemed in any bosome, then in mine, that will euer faithfully loue you, and faithfully liue yours for euer.

M. B.

XLIIII.

An amorous Epistle of an olde Man to a yong Mayd, of good parts and parentage.

IT is but the enuy of youth (sweet heart) which layeth imputations vpon age, making it disable, apt to frensie, vnsound, vnsauory, and vncleanely, which indéede are attributes onely appropriate to themselues,

the firſt ſpringing from their vngroſwne ripeneſſe: the ſe-
cond from heate of blood: the third from their luſts: the
fourth from vnſeaſted corruptions, & the laſt from negle-
ctive careleſneſſe: all in generall eſchewing the comerce
with wiſedome, in whom age is euer conuerſant. Beleeue
it, youth onely imagineth what they would haue vs, but
we aſſuredly know what they are, who frameth fayre
buildings with young twygs, and not with olde Tymber,
who adorneth himſelfe with buds & not with full groſwne
Flowers. What perfection is in imperfectneſſe? or what
pleaſure in diſtaſte? It is onely time which makes men
wiſe, and yéares which bringeth forth wiſedomes childe,
trueſt experience: knowledge is the end of our creation,
for in it onely the highest is glorified, and who can rightly
know which hath not time for his Tutor? Theſe things
drawne into your conſideration (my dearest) why ſhould
I feare (for that which is my beſt vertue) to ſolicite you
with a loue conſtant and ſpotleſſe (two linckes which yet
could neuer fit youths backe) ſéeing your healthieſt hopes
are confined in ſuch goodneſs: neyther haue the reſolutions
of my loue proceeded from mine eyes, but iudgement, a
ſetled counſaile of wiſdome, and reaſon confirming my de-
ſire, and imboldening my ſpirit to manifeſt the chaſt and
honeſt loue which inflameth me with a noble ardency. Do
then be pleaſed to know, that diſcretion hath taught mée
to loue you intirely, & that loue compells me to beg from
your boſome a loue ſutable to its goodneſs, giuing you this
aſſurance from a minde vnwauering, that as farre as ho-
neſt induſtry, fayth and religions care haue power, ſo far
I will euery way contend to make me worthy your en-
ioyment: but if all ſhall be (through imaginary feares) ne-
glected, know, you ſhall but preuent nature a little, and
bring him to an eerely graue, who eſteemeth your good,
and aduancement, equal with the glory of his owne ſoule;
my heart hath taught mine eyes to delight but in one ob-
iect, and mine experience bound them both to a ſtiled con-

ſtancy

stancy in their election, so that not being able to moue, they rest obedient to heare the doome of your will, which howsoeuer it be swayed, shall neuer alter mee from being your eternall admyzer. A. G.

XLV.

An answere to the former Epistle.

SYR:

TO defend ones selfe by anothers iniuria, appeares to me much vncharitable, especially where a needlesse imputation is needlesly rayled: for though the guiltinesse of age may bee stirred with feare, yet I can assure you youth is no actuall opposer against you, neither is my minde so much acquainted with eyther, that it studies vpon any of their perfections, onely you must giue mee leaue for mine owne yeares sake, so farre to defend youth, that albe blood and violence binde it to some distempera-tures, yet is it not subiect to such mortall sicknesses as your pen would infect it with: for should such cold palsys so easely benumbe it, t'were doubtlesse it could not continue to come to the name of aged: it is blood consuming, not increasing, which breeds weaknesse, and coldnesse, not heat, which is the mother of mortall infection: in contraries, there is neuer friendship, and where there is dissimilitude of parts, there the figure hath an vnseemely proportion. But why doe I trouble my pen with this argument? let it suffice you Syr, I haue considered your loue, and beleeue it to be as worthy as you would make it; onely when I would fire mine vnto it; my blood stirs such a commotion in my bosome, that no reconcilement can bring them by many leagues together: your wisdome, mine indiscretion: your temperance, my rashnesse: your coldnesse, and my flame, appearing in such contrary colours, that euen reason and religion agrees to make an euerlasting diuorce betwixt them. Therefore I beseech you,

you, be pleaſed to let wiſedome ouer-rule your paſſion, and where there cannot be delight, doe not compell conſent, leaſt what you purchaſe with conſtraint periſh with diſcomfort, and your ſelfe too late grieue to ſee how farre remedie is exiled from you: more I cannot ſay, except more time had giuen me more teſtimonie, that the euills I feare, are much leſſe dangerous; which when it ſhall, I will then compel my nature to agree with my fortune, and repay fayth with duty, and true loue with all true obſeruation, being aſſured that none can loue truer, then the truely louing

D. O.

XLVI.

An Epiſtle of accomplements, which may generally paſſe betweene two friends.

YOur loue (my beſt reſpected friend) is ſo active in my boſome, that euery occaſion of ſalutation ſtirres in my braine matter enough for my Pen to worke vpon, inſomuch, that though the barrainneſſe of the time, and the dulneſſe of the place in which I liue, deny to loade my Paper with any nouel ſeriouſneſſe, yet my reſpect to you, and wiſhes euer to be preſerued in your beſt memory, (of which I am ambitious to giue the longeſt inſtance) ſhal amplifie my thoughts, and ſend them vnto you, ſuted in ſo true an affection that you ſhall take delight to reade the volumne of my friendſhip, which I know your owne noble nature will inſtruct you both to imbrace and cheriſh, as well for the zeale of the ground from whence it ſpringes, as loue to that fruite which ſhall fill your boſome with contentment. Our ſeperation is a continuall ſickeneſſe, and without this Paper-ſpéech would be moſt intirably mortall, meditation being ſo great an enemy to the breath, that it would quickly bring life to his laſt conſumption: therefore I beſeech you, both for my comfort, & your owne preſeruation, ſquare the rule of your Phyſicke by mine imitation,

imitation, and send me your words in writing, to which I will giue so much loued entertainement, that were they able to returne their owne messages, you should without suspect know that nothing is more glorious then a true friends accomplements. Make my minde happy to behold what mine eyes cannot, I meane your selfe in your Letters, for they are the liuelie Characters of that Figure which we adore with most earnestnesse, and though the words be blacke, yet is their sound so clere and musicall, that they staine the brightnesse which containes them, & make the eare touch no more but their repetition. Protestation is the mother of iealousie, and to much to forbid knowledge is to breede suspicion in knowing: therefore briefly, loue me still, for I will loue you euer, and when any malice of an enuious spirit shall insinuate betwixt vs, remember my vertue and my vowe, which is euer to liue faithfull. I. B.

XLVII.

A plaine friends Letter without accomplement.

Friend (for so much thy vertue hath made me) since cyrome hath made a conscience of writing, and that something must proceede from nothing, or else giue suspicion leaue to play the Vsurer, as honest Cicero sayd to his friend, so say I to thee, if thou bee'st well, all is well, and my health is better by such knowledge, if otherwise take comfort and counsell, for no griefe like thine is able to enter my bosome. If I had more to say I would more weary thee, but matter hath euer beene with me more fluent then words, therefore liue as happy as I wish, and thou shalt dye as blessed as a Saint, for no mans prayers are more deuout for thee then mine, whose loue thou holdest in a perpetuall fee-simple. G. W.

A President

XLVIII.

An Epistle from a Gentleman of good ranke, to his Kinseman in Court, for procuring him the Order of Knight-hood.

SYR:

THE neerenesse in blood betwixt vs in true descent, I need not discover, since I doe assure my selfe of your knowledge therein. But the friendship betwixt vs of long time since, I may well commorate, for the one being onely a corruption is daily in sight, but the other proceeding from vertue is some forgotten. Speaking of vs, I meane our Ancestors, who in all true friendship conioyned, whereby there were at one time living five Knights of your name, and in like manner at that instant, at one time, there were also five Knights of my House and Name. But to boast of the glory of mine Ancestors, who being honourable, vsed honourably to serue the Kings of this Realme both in the warres, in the Court, and in the Country, might seeme to proceede of childery. But to lament mine owne estate, living under the times of generall aduancement, and yet onely bereaued of that degree wherein mine Ancestors haue been possessed this foure hundred yeeres in descent, may seeme to proceede of iust sorrow: which to make greater, I daily see those vnder my ranke, whom neither vertue nor riches are acquainted with, preceede me in honourable titles, finding that friendship from strangers, which the vnion of blood miserably neglecteth. But I will no more vrge this wrong of others, onely awaken you to doe by me as if our fortunes were altered, I would assuredly doe for you, and if my name get any addition of honour by your words, beleeue it, neither shall my nature be vnthankefull, nor my lone vnwilfull to imploy it selfe in all the offices of your seruice, to whom I will ever liue a faithfull Kinseman, and a perfit friend.

T. L.

An

XLIX.

An Epistle complementory, to a man of eminence going into the warres, in which he preferreth a Souldier vnto him.

SYR:

I was determined (hearing of your returne to your lodging) to haue come to salute you, and amongst others your friends to giue you a hearty well-willing farewell, wishing you successe according to your good worth & long merit: I heartely pray for you all, and that is all I can doe, but lament my fortune to be tyed to so base a trauell betwixt Court and Court, incountring with Parchment, Inke and Paper, in the time of so noble enterprises. I am seuerely called away about great and commanding businesse, wherein I pray you, excuse me, who will euer pray for you, and loue you. For, this bearer, whose himself ambition is to doe you service in this voyage, I beseech you, let me entreat you to accept, and grace him with your fauour, as hee shall deserue it by his carriage: his personage you see; I can further, by good knowledge of him, testifie to you that hee is a right honest man, of good courage, of good reckoning, and hath friends of like qualitie, and good worth: I doubt not, but he will verifie that I haue said, by his behauiour, & then I shall not need to desire you to loue him, for your owne disposition out of your iudgement makes choise of such for your loue, therefore I commend him to your honourable fauour, and my selfe heartely to your selfe, hoping euer to liue your faithfull at all times.

E. D.

L.

A Letter from one in prison to his friend for reliefe.

SYR:

Amongst all the helpefull offices of vertuous and generous men, none is more excellent then that ayde

which they affoorde the distressed in time of their captivity and affliction, and being perswaded there is as much will as power in you to doe good (my love having never bene a stranger to your familiaritie) I am incouraged to pray your favourable & friendly furtherance by such good course and meanes as you will be pleased to vouchsafe me concerning my reliefe, the nature and quantity whereof, I wish, may onely be propositioned by your vertue & bountie, whose love will take up into your consideration my present dispayre of all comfort, being a man full of the disasters of imprisonment, as poverty, hunger, ill and most infectious ayre, bad lodging, and to be briefe, idleneſſe and sloth, my hands and industry shut up from all kinde of courses that may give reliefe, I am onely comforted with hope of your love, which will with a charitable eye beehold my wants, wherein you shall not only bind me to you as a refresher of my distressed body and minde, but as the meanes of mine inlargement and liberty, which a small summe of money will effect, for which great benefit besides my thankefull acknowledgement of your so special favour and friendship, I will strive by my best indeavours to become some way answerably deserving. So wishing you all happinesse and contentment, I take leave, and rest to be commanded at your devotion. I. B.

LI.

A merry-mad Letter in Skeltons rime, sent from one Poet to another, who had brought baptisme on the Stage.

Superscribed

Vati meo, Flagellifero.

O Thou my Muse
Make no excuse
But open thy fists
To write of some mists

In

for Epistles.

In a bayne profuse,
Hyde thou my Pen
Thou wonder of men
Wash thou my brayne
With dryue Castalian
And make my wits fine
With fonte Caballine.
If true I doe write
I am to indite
Of sundry strange matters
And diuers odde clatters,
Which chanced of late
(Not touching the state)
I like not such prate,
But if I speake true
Then this doth ensue
Belongs dyr to you:
Know then for a truth
Though to tell I am loath
Of that must harme both
Without feare or oath
Take this for a troth
The Summers of London
Are comprising to Horndon
Sublimi flagello
To scourge a bad fellow
As close as King Loure
With two whips and no more,
There to surprise
Your fugitiue caitiffe
Without bayle or mainprize,
There haue beene odde spyes
From whom did arise
You allowed to baptize
Of late on the Stage.
Know then by your Page

A Preſident

That this your fond age
The Synode ſo ſage
Haue thought to aſſwage
By no pryſon nor cage
But vnmēt of your age
Your loynes for to gage
By letting you blood
For that doth moſt good,
I ſweare by the rod
For him that is wod,
There muſt you be ſtript
And ſoundly whipt
With horrible bathes
And terrible clathes
With horrible blowes
And terrible throwes,
As true as you are Sacerdos
And as we ſuppoſe
Heautantymetumenos,
Miners of the Cittie
Say it is great pittie
That ſo proper a gum
Doe what they can
Will now and than
Let his wit run at ramm-
But quid amplius vis dyr?
No more of this dyr,
But nota extra locum
With ſpēd change your locum
Bring worke for the Cocum
And ſome guelis for the Focum.

Fundimus hac ſine Skelton, ſine numine Peli.

R. A.

for Epistles.

LII.

A merry Letter from an Officer of the twelue dayes, to a Lord of Christmas.

PLeaseth your high Excellency to vnderstand: I haue receiued certaine intelligence touching the whole occurrents of all your soueraine businesses, as well by Land as by Sea, wherein albe Destiny in these latter designes hath beene lesse auspitious then in the precedent times of your former gouernement, yet to a Prince of your great spirit and wisdome, I know the crosses of Fortune are but onely alarmes to awaken and sortesie your hopes, against the worst of chaunces: wherefore to proceede to those negotiations with which I haue beene acquainted: your great army by Land, sent into the high Empyre of of Terra Lætitiæ, vnder the conduct of Don Regula Modesta, arriued most happily, sortified most strongly, & conquered both Townes, Castles, and the hearts of the best disposed people, vntill the three Kings of the North parts, Hungar, Colde, and Want, vniting their forces together, with the ayde and seconds of the states of the base Countries, being led by Miserie, Vsury, and Formalitie, bad your Highnesse generall battaile vpon Christmasse-eue, where the fight was exceeding terrible, but the vantguard of the enemy, being led by Fashion and Fasting, two meager enemies, were by your Excellencyes first squadrons, vnder the conduct of Don Abundantio, put to rout, and in their flight made the battaile reiyre, which giuing the reare a dismay, your Souldiers fell Pell-mell into the execution, in which battaile the three Kings were taken prisoners, the whole Gallantry put to flight, and the most of the infantry slaine and vtterly disabled for seruice: your army onely remaining Masters of the field, gaue testimonie of their conquest both by their shouts, banquets, and bonefiers of twelue dayes lasting. But see the inconstancy of the best chances, the two Kings Custome & Regularitie,

ritie, being the puiſſant Emperours of the large continent of Frugality, fearing your Highneſſe might by this encouragement entitle your greatnes to their Dominions, haue ioyned their forces together, and beſieged your famous generall, within the great Citie of Laughter, where partly through the corruption of the ayre of that Citie, and partly with the drinke of that ſoyle, which is brew'd with the weed Aliquid nimis, his ſouldiors fall continually to diſabilitie of ſeruice, ſo that except your excellency immediately imbarke your ſelfe with new forces to giue him inſtant reliefe, there is no hope but of the bitter deſolation both of your great army and Empyre.

Your army by ſea hath fought many tall fights, attained infinite prize, and made themſelues maſters of the whole merry-Ocean. But the Admirall hearing of this dangerous beſiegement, hoping to giue ſuccours by ſea, diſimbogde, and hoyſting ſaile came in twelue nights before the walles of the beſieged: but the Army of the enemie hauing by a ſpeciall aduiſo inſtant intelligence, thruſt in betwixt them and the harbour, where began a dreadfull and ſore fight, full both of doubt and admiration: for Dona Vrſelina, your Highneſſe good Ship, hauing put vp her lights, and being made yare for the nimbleſt buſineſſe, turned her broad ſide vpon the enemies Vice-admirall, and hauing the aduantage of the winde, ſhewing the whiteneſſe of her vnderlops, gaue him a volley of chaine-ſhot, and throwing her fireworkes vpon his maine yarde, made him not onely glad to cut his Sayles, but alſo to ſpend both his Maſtes & his Boreſpryt. Dona Catherina, your moſt indouring Pynnace, held the reare Admirall a fight full as terrible: but Dona Cognata, a ſhip for your owne ſailing, ſhe twice boorded the Admirall, but for want of good tackling, and the ſlip of a broken anchor, ſhe was blowne off, and loſt the hope of a braue conqueſt: but in concluſion, the Armadaes of the enemy were ſo infinite in number, that your Excellencies fleete were faine to re-

traite

trayt under the guard of the Cannon of the Citie, where they also abide most seuerely besieged, so that there is neither hope of their deliuerance, nor safetie in your owne gouernement, vnlesse personally with the ayde of your honourable Founders (being of great name and greater vertues) you repayre to the reliefe of your noblest (distressed) subiects, and to the preseruation of your Crowne and Dignitie: the consideration whereof, leauing to your owne thoughts, I humbly kisse your hands.

Don Babilofo de Wast-time.

Superscribed

To the most high and most mighty Monarch of Myrth, Masking and mis-rule. D.D.

LIII.

An Epistle of aduise to a friend.

SYR:

YOu write vnto me you are determined to leaue off the study of the Lawes, and onely betake your selfe vnto the warres, and commaund my friendship to deliuer you mine aduice in the course you pretend, which motion seemes to mee to carry the face of a little crueltie, for hauing fixed downe a resolution how your life shall be continually vexed, it will hardly come within the power of counsaile, to alter that of which our soules are inamored, and then my reasons and your thoughts meeting in opposition, may stirre enuy in you to be iealous both of my loue and discretion. But since I had rather vndergoe that feare of mistaking, then by silence or neglect, see you runne into an errour vnamendable, I will boldly giue you mine opinion, and afterward referre your owne will to your owne iudgement: first, for your abandoning the study of the Lawes, in my conceit you forsake a friend of your blood to enioy the familiaritie of a stranger, or in a worse sence, cut off a true liuing member, to hang the im-

ployment of a wooden one: for if we derive the actions of
war lines to the ends of our advancements, what then
this ſtudy can be more ſwift, more certaine? the corrup-
tions of time & the ambitions of men having made it in al
Common wealths the mayne nerue and ſinge of Iuſtice:
What greater peace can your hope then meditation: what
ſweeter bowre then ſtipulation, whoſe worke wound is
the gaining of knowledge: What better accommodation
then your Bookes, where the whole wiſdome of the earth
is daily talking unto you? and what ſcale ſo eaſie and cer-
taine to riſe by as that which is ſupported by Iuſtice, ver-
tue, and the god of all kingdomes? A profeſſion as eter-
nall as the world, and as neceſſary as our recreations: an
honour not bounded in any ſtrait circumference, but ſo
largely left to the utmoſt iſſue of eminence, that it walkes
one rancke before the greateſt nobilitie, having no ac-
quaintance with danger, nor other beholdingneſſe then
its owne vertue. But you will ſay, the ſtudy is heauy
and unpleaſant: why ſo is all things that make vs to god-
neſſe: Who can well reliſh the patient though it bring
health? or who will not endure to loſe a limbe, though
it giue cure to the whole body? Things which are got
with eaſinesſe are ſet to continuance, when thoſe which
iſſue from chance fall off ſlouenly in their enioyment. To
conclude, then this ſtudy of our common Lawes there
is nothing more profitable for your eſtate, nor more cer-
taine for your aduancement: ſpeake for the warres, it is
the nobleſt nurſe of manhood, and I muſt needs confeſſe
the moſt auncient of all vertues, being honours firſt be-
gotten, and with ſo equall a hand, dividing right from
iniurie, that no reſiſtance is able to rebate the edge of his
execution, yet are his angers great, and neuer more great
in his execution then in his compoſition: For though
his principall members may be ſtorers of much good-
neſſe, yet the moſt part his body is of greater ſubſtance
then with ſlender corruptions, ſeeme beeing ſo diſpoſed

led valour in pyde garments of supposed gallantry, that if obseruation were indigent of vices, he might store himselfe double and treble in an army: anger and boast being the parents of oathes, curssome and fashion of drunkennesse, & irreligion of blasphemy. These (my best friend) will be your companions in an hoast, and with these of necessitie you must be familiar: how such comercement will worke vpon your soule, I may doubt, though not certainely feare, and how the auoyding will be without danger, I may wish, but not warrant, onely my hope is that the vertue you haue euer possessed will so governe you, that like the kingly prophet Dauid, who liued with an idolater yet was cleare from his sin, so you may accompany many vices, yet be no way your selfe blemisht with their evils, in which Religion and Temperance must be such faithfull supporters that ouerawing and keeping downe the heat of blud, all things must but shadow-like appeare vnto you which beares not the true liuery of vertue and godnesse: Thus I haue given you a prospective figure of both their characters, the choyse whereof I leaue to your good Angell, whilest my selfe will with all faithfulnesse remaine a continuall well-wisher of your happy Fortune.

D. M.

A Preſident

LIIII.

A merry-mad-Letter to a merry mad wench, chaſte and ingenious.

Lady of beauty poſſitive,
Perfectiſe beyond comparative,
Where your ſweet ſelfe ſuperlative,
By ſtanding ſweet initiative,
Let your ſelfe (my deere) be active,
And euer an Organ paſſive,
By lending me your con-iunctive,
To haue ſome vnſeene genetive.

Lady of feature perfective,
By a pleaſure tranſitive,
Be of gentle will datiue
To me, your louer optative,
Which by ours breathing vocative
Doe betoken the copulative,
And con-iunctive ſame ſpatiue
To haue ſome vnſeene genetive.

(Moſt fayre) if true will affective,
You haue to be ſuppoſitive,
My ſelfe will be oppoſitive,
To haue ſome vnſeene genetive.

T.W.

An

LV.

An anſwere to the former Letter in the ſame kinde.

THe true forme deſideratiue,
Of your fayre ſpeech affirmatiue,
Maketh me all meditatiue,
How to propound a negatiue,
For I feare the accuſatiue
Will be of force but tranſitiue,
Therefore Ile holde my primatiue
And neuer be derivatiue.

For when I found frequentatiue,
I ſhould loſe my nominatiue,
And blurre an apellatiue
The ſubſtance of a patatiue,
Wherefore Ile be indicatiue
To remaine meditatiue,
And holde ſtill my primatiue,
Without being derivatiue.

The con-iunctiue explatiue
Comes after the copulatiue,
And bringes forth a preparatiue,
To make one bee diſtributiue,
For where there's a nombre collectiue
Of force comes a determinatiue,
Therefore Ile holde my primatiue,
And neuer be derivatiue.

Of this fowle loue turbatiue,
My ſelfe am nothing optatiue:
Therefore Ile holde my primatiue
And neuer be derivatiue.

E. H.

A Table, contayning all the seue-rall Epistles in this Booke.

Of State and Seriousnesse.

AN Epistle exhortary from one enemy to another for pacifying of seditions. I.

An Epistle for the calling in of any supreame Officer to answere wrongs done. II.

An Epistle of counsayle to a man of place, being determined to giue ouer the world. III.

A potent for the lodging of a band of Souldiers. IIII.

A potent for raising a Company to march into present seruice. V.

A Letter to countermand commandements. VI.

A Letter of vvarrant to put a Captaine into pay. VII.

A Letter to a Countie, for placing of a Muster-master or any other Officer. VIII.

An Epistle of consent for confirming any Officer in his place. IX.

Chartels or Challenges.

An honourable Challenge from one that commeth to see the warres, and would trie his owne vallour. X.

An answere to the same. XI.

An other Challenge of the same nature. XII.

An answere to the same. XIII.

A Challenge of the same nature, but proceeding from an angry enemy. XIIII.

An answere to the same. XV

A challenge which may passe betweene Kings. XVI.

A challenge from an inferiour to his equall, having done a superiour iniury. XVII.

The Table.

A challenge from an Inferiour, hauing wrong of a Superiour. XVIII.

A generall Challenge where the wrong is not doubtfull. IX.

A Challenge conditionall. XX.

An answere thereunto, with a turning backe of the iniurie. XXI.

A Challenge of an vnworthy nature, and such as Gentlemen should not imitate. XXII.

An answere like the Challenge, & both vnworthy. XXIII.

A foolish Challenge without ground. XXIIII.

An answere fitteable to the Challenge. XXV.

An answere to a Challenge where the lye is giuen to a generall knowne truth, and so the defendant not tyed to the tryall of the sword. XXVI.

A reply to the answere, and the field vrged vpon cauell. XXVII.

An answere to the call, and the field auoyded. XXVIII.

An answere to a Challenge from a Seruant to a Freeman. XXIX.

A generall answere to any sufficient Challenge. XXX.

Loue-Letters, Accomplements, and Merriments.

An Epistle to a Father which hindereth his daughter of her choyse. XXXI.

An Epistle from a Gentlewoman to her Guardian that withstands her choyse in loue. XXXII

An answere to the two former Epistles. XXXIII.

A generall Epistle for two louers. XXXIIII.

A blunt Epistle from any honest affection. XXXV.

An extreame amorous Epistle. XXXVI.

Another of like nature, but not so violent. XXXVII.

An answere negatiue to any amorous Letter. XXXVIII.

An answere affirmatiue with some doubt. XXXIX.

An answere affirmatiue when all parts are pleased. XL.

An